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God." On this subject Dr. Strong appears to have lost his opportunity of writing what would be exceedingly helpful, by finding his solution too easily.

And, indeed, that is our main criticism of the leading positions expounded in the leading essays of this book. Dr. Strong solves philosophical problems by means of dogmatic doctrines. A Christian believer may well accept his dogmatic positions and have faith that they do fit into the universe of facts. But something more is needed by way of philosophic explanation than is here granted ere our faith becomes intellectual insight. For example, the idea that the universe must rest in and be held together by a unitary principle is often asserted without being explained. That is no great crime. But when Dr. Strong goes on dogmatically to say that this principle must be *spirit* or a personality, we catch our breath. Oh! if he could prove that, his brows should be garlanded with our praises forever. And that is the kind of leap which Dr. Strong frequently takes with great Christian joy and confidence; but he leaves the philosopher yonder with large eyes of yearning, unable to leap. Exactly the same kind of thing takes place as to monism and evolution, and the vicarious sufferings of our Redeemer.

Only one small slip has struck our attention. Professor Upton is said (p. 50) to be "Upton at Manchester," the fact being that he is on the staff of Manchester New College, the Unitarian theological school to which Martineau was so long attached in London, and which was a few years ago moved to Oxford.

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THE REFORMATION SETTLEMENT, Examined in the Light of History and Law. With an Introductory Letter to the Right Hon. Sir William Vernon Harcourt, M.P. By REV. MALCOLM MACCOLL, D.D., Canon Residentiary of Ripon. London, New York, and Bombay: Longmans, Green & Co., 1899. Pp. lxxviii + 565. \$2.50.

THIS book is a plea for the ritualists of the Anglican church, and is designed for the more intelligent of those readers who are interested in theological discussions. Dr. MacColl possesses some unusual qualifications as an advocate of his party. He hates the papal system heartily, and hence will not be accused of wishing to deliver the Church

of England over to Rome. He professes a respect for the Nonconformists as hearty as his hatred of the papal system, for he sees that at least they are in earnest to do good, and are succeeding in doing it. Still further, he is moderate in his ritualism, and puts a comparatively innocent interpretation upon its most objectionable features.

By the "Reformation settlement" he means the settlement of Protestant doctrine and administration by the English church of the sixteenth and seventeenth centuries. He does not claim that ritualism was established by this settlement, but only that it was clearly recognized as a permitted and legal type of faith and practice. His argument is chiefly historical, and, where he confines himself to the history of his own church, it appears to be successful. But, in order to accomplish his purpose fully, he is compelled to define the doctrines and practices of his party, and to attempt to defend them by an appeal to reason and Scripture; and here he is weak.

He comes perilously near making the presence of Christ in the eucharist purely spiritual. He comes perilously near making the eucharistic sacrifice the mere submission of the will of the participants to the divine will. He comes perilously near making the confessional nothing more than the ordinary Nonconformist inquiry-meeting, and assures us that every faithful Nonconformist pastor has a confessional, and that Mr. Moody had one. He comes perilously near making purgatory the mere continued probation of immature souls, some of whom turn from the light, while others learn to rejoice in it.

No doubt these softened representations of the system which Dr. MacColl wishes to have his church permit will win the favor of many, and will do something to check the rising tide of popular opposition. But they will not influence very greatly the minds of the better-instructed of his opponents. They do not represent the real abuses which the Anglican is asked to tolerate within the pale of his church. The majority of the pronounced ritualists believe in such a real presence of Christ in the eucharist as justifies them in elevating the bread for the worship of the people. They believe in a eucharistic sacrifice which perpetuates the sacrifice of Calvary, not by the mere submission of the will of the worshiper to the will of God, but equally if no worshiper is present, and hence in saying mass even if the church is empty, as a means of presenting to God an acceptable oblation. They believe in a confessional whose priest possesses a very real authority to remit sin and to retain it. They believe in a purgatory from which souls may be delivered by masses and prayers offered on earth. The

views presented by such writers as Dr. MacColl constitute only the head of the pleading camel, and, if admitted to the house, will surely be followed by the neck, the hump, and the whole body.

One cannot commend too highly the dignity and urbanity of Dr. MacColl. He has strong party preferences, but no partisan rancor, and always attributes the best motives to his opponents. He has been a diligent student of the records of his own church, and makes his pages interesting with some curious bits of history, like that concerning the papal plot to assassinate Queen Elizabeth, and the chapter entitled "The Prisoner of the Vatican." He uses modern science in a skilful manner to illustrate the more mystical of his speculations, as in the chapter entitled "The Propinquity of the Spiritual World."

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AN INTRODUCTION TO THE FIFTH BOOK OF HOOKER'S *Treatise of the Laws of Ecclesiastical Polity*. By VERY REV. FRANCIS PAGET, D.D., Dean of Christ Church. Oxford: At the Clarendon Press, 1899. Pp x + 265. 12s.

By common consent, Thomas Hooker is the classical writer of the English church on ecclesiastical polity. He produced his celebrated treatise on that subject, consisting of eight books, during the closing years of the sixteenth century. It was a period of fierce controversy. The Puritans, many of them learned men, like Cartwright and Travers, vehemently maintained that the ceremonies and government of the Church of England were unscriptural. To meet these attacks Hooker wrote his "Polity." But while it was born of controversy, it is singularly free from bitterness. This is all the more remarkable when we remember the stinging invective of his famous opponents. But in his defense of the ceremonies, rites, and polity of the English church, he based his contentions on the great fundamental principles of law and theology, so that his writing is of permanent value.

In this "Introduction" the author sets forth clearly the life and labors of Hooker, and the contentions of the Puritans, so that any intelligent reader may be prepared to understand and fully appreciate the profoundly philosophical treatise of Hooker on the "Laws of Ecclesiastical Polity."

The author has prepared this "Introduction" simply for the fifth book of Hooker's treatise. But he unfolds the main positions of Hooker in each of the four preceding books, since this is necessary to the